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586 sum or to find signers and go-betweens, for nobody wants to expose
 672 himself to the vengeance of the family of the repudiated wife. I
 knew a case where all was ready for the repudiation of a woman who
 was claimed to be badly formed physically. Since the family was
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 [762] rich, it was on the point of turning up its nose at all threats. At the
 last moment it changed its mind when it learned that the wife had
 just procured opium to end her life.

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 586 Thus those who do not fear exposing themselves to such troubles
 432 will repudiate their wives. Fortunately, these people are extremely
 rare.

It must therefore be admitted that in this respect the T'ou-jen
 have not undergone the pernicious influence of their neighbors and
 masters, the Chinese, among whom repudiation and the sale of the
 wife often occur in normal times. One will never see T'ou-jen
 women sold in great numbers in time of famine as is seen in China
 even today. One will not meet T'ou-jen who will take a mortgage
 on their wives, as I have seen happen twice among the Chinese.
 One will never see the T'ou-jen put a woman on the mountain of
 filial piety as I once saw done. Although with them the wife must
 work very hard, she is more highly esteemed and respected than in
 China.

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 586 If, however, repudiation does take place, they begin by getting
 go-betweens, who will go to consult with the wife's family. When
 the discussions have reached an end and the money demanded has
 been promised, the contract is written and signed as for divorce. The
 go-between, after bringing the promised sum to the family of the
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 [858] repudiated woman, /142/ will go to get the latter and present her to
 her parents. The children in this case stay with the husband's family.

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1. Timkovski, Voyage à Péking, Vol. 2,
 p. 313: (Mongols.) Divorce is very fre-
 quent; the least dissatisfaction on one
 side or the other is enough to have it
 declared. If the husband wants to be
 separated from his wife without a

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777 always inside the house. In such a case the arrow is not made or
*778 consecrated by a lama or Bon priest (3).

3. [Foreign text p. 52.] For the preparation of the urn, cf. the section: "The Earth-god Urn."

Attachments: Always and in all cases hadas and sheep wool are attached to the arrow. If the arrow is consecrated, a small copper mirror is usually also attached to it. -- When an animal is sold or given away, some of its hair is tied to the arrow, as in the case of horses, donkeys, and mules. The hair is taken from the mane or tail. Similarly, when a sheep is sold some wool is also tied on. Hog bristles, however, may never be tied to the arrow of good fortune. -- After a child's first haircut, on the first birthday, the downy hairs that have been cut off are rolled into a little ball, and a thread is drawn out of it, with which the ball is tied to the arrow; similarly the bow and arrow that the child seized as an oracle on this occasion is tied to it. -- When a daughter is married, a number of small strips of cloth are cut from the seam of her bridal [51] dress for the arrow. Also some hair of the bride, which was combed out during the hair-dressing and adornment on the eve of her being taken away, is carefully collected and attached to the arrow of good fortune (4).

4. [Foreign text pp. 52-53.] The fact that sheep wool is always attached to the arrow, as to the obo, seems to be connected with the sheep of good fortune; cf. below. F. Lessing (Yung Ho Kung, p. 148) would like to connect the little balls of wool (cotton) with the thread figures (mdos), which hold fast the demons. -- Occasionally, silk threads in the five sacred colors are also added. Hair

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5. [Foreign text p. 53.] The informant firmly insisted upon this statement, although the consecration, beribboning, mirror, and bells seem to argue that the arrow is a seat of the spirit.

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house, namely, during the wedding. While the bride, amidst the weeping and wailing of the women, is led out to the threshing floor and mounts the riding animal, the father takes the arrow of good fortune and runs back and forth with it behind the bride, calling out the name of his daughter, who is led on the riding animal three times around the threshing floor before she rides off. The father wants to keep back the good fortune.

[52] The arrow holds together the good fortune and well-being of the household, as do the god of wealth and the treasure-urn among the Chinese. For that reason something is held back as "seed" and "root" from everything that is sold and attached to the arrow or added to the urn (6). With her marriage, the

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6. [Foreign text pp. 53-55.] One receives differing information among the people concerning the word yānsdzia. Some say yān means "good fortune," whereas the informant subscribes more to the meaning "germ," root, seed, guarantee of good fortune." In the region of Bengbar (Hsi-ch'uan) the arrow is called yānbō. The ... bō could not be explained by anyone. The people derived the yān from the Tibetan and said it meant "good fortune." Undoubtedly it is identical with the Tibetan g. yañ. The Chinese word ying-pao mentioned by F. Lessing (Yung Ho Kung, p. 139) is phonetically very reminiscent of the designation yānbō. The Tujen have a third expression for

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[Note on foreign text p. 53-55 cont.]
with the arrow of good fortune and calls out her name. Meanwhile the attendants sing a song in which they conjure everything that the bride takes with her onto the arrow as a "germ," so that it might stay behind. -- The urn that holds the grain brought by the bridefetchers is a similar matter. This urn is called g, yañ-bum in Tibetan and its meaning corresponds with that given by Ch. Das (p. 1150). It contains treasures: gold, silver, money, ornaments, etc. The arrow of good fortune and the urn of good fortune thus carry the germs and vital power of all the blessings of good fortune of the kin group [Sippe], be they animals, human beings, [54] treasures, or seed. They not only carry them, but also guarantee their preservation and increase. This conception, however, is not only found among the Tujen.

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The shepherd-nomads have a custom similar to that of the Tujen and the agricultural Fandse with their arrow of good fortune. When they sell animals, they tie some of the wool or hair to the tent post or to a string inside the tent. (G. Montell, p. 49, illustration, reports something similar from the Mongols.) This post or string has a special relationship to heaven. Among the agriculturalists the urn appears in accordance with the importance of the agricultural products. Thus, the Chinese likewise have a pao'ing, "treasure-vase"; similarly, the Lolo have an ancestral chest in which

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764 Hutukhtus and lamas of higher rank often harvest very
 782 large fees; there are people who donate up to two or three horses.
 792 When the relatives accompany the lamas back to the monastery,
 465 they take along a block of brick tea and boil it in the large
 [272] temple kettle for the monks, who sometimes also receive their
 [262] own stipends so that they will pray for the dead. Wealthy people
 buy up to 300 pounds of rice for this purpose, cook it in the
 temple kitchen with sugar and butter, and feed the lamas with it.
 [788] In addition, each monk receives a bowl of tsamba with pats of
 butter. It is popular then to light butter-lamps in front of the
 temple statues, sometimes up to 1,000 of them. Often a large
 month-lamp is donated, which burns uninterruptedly day and
 night for 29 days; during this time the monastery holds the
 [556] prayer service for the dead. -- Well-to-do families also donate
 to the monastery the elegant clothing and the ornaments of the
 dead, especially of the women. A lama then attaches the name
 of the deceased to the garments and puts them in front of a
 [432] Buddha image in the temple. The garments are later sold by
 the monastery. With the proceeds the monks hold further prayer
 services for the rest of the soul of the deceased.

764 Demand for an accounting by the mother's family:
 602 Whereas the bereaved of the deceased's own family maintain
 a watch night and day kneeling beside the box (13), the relatives

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13. [Foreign text p. 654.] This custom of the deathwatch also seems to be influenced by the Chinese. The bereaved kneel on straw to the right and left of the box, just as the Chinese kneel to the right and left of the exposed corpse. At night they huddle together and put a clay brick or tile underneath as a pillow, after the old Chin. saying: ch'in san, chen k'uai, that is, to sleep on straw, to put a (clay)-brick underneath. -- The deathwatch is compulsory for the generation that owes respect, called

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778 Regardless of how the animal lost its life, its flesh may never be
825 eaten.

Furthermore such animals may not be sold or given away,
[262] for they belong to the god. One may give it to a monastery
[432] where it is cared for and protected until its death. -- An animal
may not be acquired for the consecration with money; it must
always be given as a gift.

There is no special watch over the consecrated animals,
so that they can freely mount one another. The offspring are
[422] then counted as profane animals and fall to the original owner.

Whether the animal is pleasing to the god is manifested
[787] when the milk is poured over it. If it does not shake itself, one
immediately fetches another; the ceremonies are then repeated.
Every healthy animal shakes itself. If there is no milk, one
dissolves tsamba or white flour in pure water so that it looks like
milk. Some people take only clear water. This is not proper.

There are gods who ride the animals, for instance,
[776] Amtsiensa rides [842] on a wool-goat and Lamusa on a mule (3).

3. [Foreign text p. 843.] In the
monastery Rgulōn each month
(on the first or fifteenth day) con-
secrated riding animals are magnifi-
cently saddled and led onto the
colonnade of the chief temple im-
mediately in front of the entrance.
There they are offered to the god
(Fo-yeh) for riding; then one lets them
run. -- Perhaps it is worth mentioning
in this connection that the Tulkus
(incarnation) of the lamic monasteries
may ride only white horses, which other-
wise are not regarded as superior.

It could not be discovered which
gods are the riding gods. The Amtsiensa
corresponds to the Chinese Tan-chiao
hao-hua, and the Lamusa to the Chi-
nese Lo-tzu t'ien-wang, that is, the
heavenly mule-king.

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¹ [1] - a consecrated animal - See cat. 116, pp 248-
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